The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. XXXVII SEPTEMBER, 1928 No. 3

Publication office Concord, N. H. Monthly, except August: 50 cents a year. Single copy, 5 cents

Check, post-office order, or stamps should be sent to the Cheerful Letter Exchange, 25 Beacon St., Boston, Mass.

Entered as second-class matter at the post-office at Concord, N. H.
"Acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 17, 1922."

A PARABLE OFFERED BY SCIENCE TO FAITH

Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.—Matthew VI: 33.

I CALL your attention to a single parable offered by the world of science for the uses of faith. It is the parable of research, a wonderful illustration of the meaning of this well-known saying of Jesus.

This is one of those texts that are blessed and precious because not easy. Some beautiful words of life in the Bible are like soft couches, on which we can lie down and rest. Others, thank God, are like alarm clocks that will not let us rest. Perhaps the best of all are those that challenge us to straight thinking, to much study in the light of experience, that set us to facing present problems with which we must wrestle.

This is one of the hard sayings. One who takes it superficially is bound to be disappointed. He reads, "Seek first the Kingdom, and all the rest will come"; and he thinks, "That sounds like a good bargain." So he goes to church, and is careful about his prayers and his practices, but he doesn't find "all these things," money and comforts and success and the rest, flocking to him. So, sadly or bitterly, he says the text does not work; that it is untrue, or at least impracticable.

But, in fact, taken largely, as the great sayings of Jesus should always be taken, it does work, far more than we hastily believe to be possible, that the best way to the good things we like is through turning away from them to seek great eternal principles and realities. An age overfond of the concrete and the outward may well study such a text.

And close at hand lies a wonderful illustration of the working of this law, just such a parable as the Master would eagerly use. It is found in the relation of research work to practical and material progress.

If some visitor from another planet or from the seventeenth or eighteenth century should turn up in your home tomorrow, and ask you what is of most significance in the life of our day, what real progress has been made in recent years and decades, how eagerly and proudly you would begin to show him the wonders at our command.

What an amazing array of servants await our pleasure!

Here is a small box. You turn a knob, and voices come from distant places. Here is radiance and heat and power at the turn of a switch. With voice and touch one gets into connection with a friend miles away, and business is transacted in a moment to the ends of the earth.

Would we travel, trolley cars, subway and elevated trains are for our use, propelled by unseen forces; great moving hotels take us swiftly across land or sea; and airplanes are available if still greater swiftness is imperative.

We might well be overcome with astonishment, confounded, awakened, should we try to show such a visitor the gains made in the past fifty years in the comfort, efficiency and power of our lives.

He might, were he thoughtful, be even more impressed by the progress made in care for health, in the eradication of certain diseases, and the beneficent treatment of others; by the development of our institutions of education. His curiosity would awaken our dormant sense of the wonder of the life we are living. Matters so natural that we do not give them a thought, to him would stand forth like miracles to men of old.

Before he was through with us, he would be quite sure to ask, "How has all this come about?" And that would set us thinking of what we often forget. How is it that the world has found these marvelous things, this rich provision for the comfort and interest of life? We

might thoughtlessly answer that it has come because men have sought these things; or because they have happened to discover them. Both answers would be wrong in the main. Both miss the greatest secret of it all.

These things have come because men forgot about these things, because they "put by ease and rest," gave up comfort, let fame go by, in a passion for ultimate truth, in lives of research into the nature of things.

Some centuries ago a man saw a lamp swinging back and forth in a cathedral. Another man saw an apple fall.

Had Galileo been content to study how to improve the lamp, had Newton given his mind to growing apples, this modern world would not be what it is. Just because those men forgot about lamps and apples and food and clothes and criticism and derision and applause and money, and all the rest of the outward order of things, and set their intellects at searching after laws and principles and the hidden truth of things; just because they and other men have turned their backs on what men call practical matters, and have pursued abstract truth with a resolution that would not let go, we have lamps today that Galileo never dreamed of, and fruit that Newton never imagined, and comforts galore in our outward life. Back of every blessing that enriches our common life, back of all our progress in the use of electricity for practical purposes, in the care of health and control of disease, back of all the splendor of our outward gains in this twentieth century, we find laboratories and libraries and little bare rooms where men have been sitting and thinking, studying and observing and experimenting with quiet patience through long years.

Without such seeking of the underlying principles, without that work of research, we would still be in the bare, hard conditions of life that obtained in earlier times. All the wealth that flows about us today, all our vast industrial development, has come to us because there have been men who, to use Agassiz's famous words, have "had no time to make money."

I suppose many a practical man has looked with wonder not unmixed with contempt at students who work away patiently at their task of research. He wishes impatiently that men like Steinmetz and Pupin and Millikan would give up their foolish work in laboratories, their expensive and fruitless experiments, and spend their time devising new instruments of a practical sort. He does not realize, or very likely does not know, that that long-distance telephone he uses every day, without which his business would be terribly hampered and contracted, was made possible not merely because Professor Pupin tried to make a telephone that would work across a continent, but because that man first forgot about practical ends in his relentless purposes of unseen truth.

Men who think are beginning to understand the commercial and practical value of the discovery of *abstract truth*, and are spending large sums for the carrying on of research work, much of which seems to have, and does have, no immediate practical uses.

Let men neglect or turn away from the pursuit of truth, from the quest after knowledge, from exploration into the world of principles, to pursue material gain, and they miss the tangible goods they seek.

But let them turn their backs on the material things, forget them in a passion for truth, for the knowledge of laws and principles, and the material gains come pouring in upon them.

In our religious, no less than in our secular life, we have found it too easy to disregard this great, solemn teaching of our Lord. The Church has tended, during recent times, to magnify the importance of outward things, and to disparage the spiritual life. The Holy Grail has given way to efficiency as the main end of our quest. We have been ceaselessly urged to care for details, for social service and welfare work, for organization and machinery, for the application of Christianity to concrete social conditions and problems. That which looms large is the element of outwardness—committees and movements, resources, camps and buildings and institutions, campaigns, machinery, meetings, good works.

But woe to us, if we forget the underlying necessity of *research;* if we slight the spirit in our absorption in method; if we are so busy perfecting religious educational methods that we forget the vital importance of the soul of the child and of touching that soul with the spirit of Christ; if we are so busy ministering to health and comfort and outward good that we leave the inner life of folk unreached; if we are so earnest in service that we forget how to pray. Martha has her place. But she must not have things all her own way, or be made the patroness of the Modern Church. We need more, not less, of the Good Samaritan; but we must not elbow Mary of Bethany completely off the scene. We must strengthen our stakes as we lengthen our cords.

We must realize more than ever that our ideal is "Jesus of Nazareth, who went about doing good, and healing—*because* God was with Him," whose deeds of helpful ministry sprang out of a life lived with God.

But the Church will fail seriously, for the failure will be complete, if it does not still set first the Kingdom of God and His righteousness, whether the other things come or go; if it fail to make room for the quest after spiritual principles and ideals, for the life of the soul, for the cult-

ure of communion with the Unseen, for worship and prayer and walking humbly with God.

It is simple and solemn truth, that if all of us should be less mindful, if need be, of the details of the church work for a while; if we should begin to seek first the inner and spiritual life; if all our people came faithfully to services for the worship of God; if we looked forward to the Sacrament as to a high privilege; if in every home larger place were given to real prayer and thought and seeking after God; if everyone should reopen and revisit and give more thought and time and care to that quiet inner shrine where the soul meets with God; that, if thus we set and kept first things first, we should find our outward ministries growing more effective and helpful, as through all the machinery moved that spirit of life which the prophet of old saw in the midst of the wheels. For even as the amazing richness of our modern world and its life has come out of the patient, self-forgetful researches of seekers after the hidden and inner truth of things, so the triumphs of our religion over the life of men and societies and nations can come only as there are lives hid with Christ in God, men and women willing to forget outward things that they may think God's thoughts after Him, and grow in the knowledge and love of God, and deepen in the experience of prayer and communion.

Effective outreaching in serviceable ministries to the needs of men comes most surely and most powerfully where at the center stands a HOLY OF HOLIES, in which the flame of the spirit is kept ever unquenched before the altar and the GLORY OF THE PRESENCE OF GOD FILLS ALL THE HOUSE.—*Rev. William Pierson Merrill, D.D., in Boston Transcript.*

TOOL OF THOUGHT

MIND is the Master-power that molds and makes,
And Man is Mind, and evermore he takes
The tool of Thought, and, shaping what he wills,
Brings forth a thousand joys, a thousand ills:—
He thinks in secret, and it comes to pass:
Environment is but his looking-glass.

—*James Allen.*

THANK God every morning, when you get up, that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and a hundred virtues which the idle man will never know.—*Charles Kingsley.*

IT'S a good safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word or making a friend.—*Ruskin.*

WITH OUR HOME-KEEPERS

FAVORITE RECIPES

A Bean and Cheese Roast.—One pound can kidney beans (or two cups cooked beans), bread crumbs, one-half pound grated cheese, seasoning.

Mash the beans or put them through a meat grinder. Add the cheese and sufficient bread crumbs to make the mixture stiff enough to be formed into a roll. Bake in a moderate oven, basting occasionally with butter and hot water. Serve with tomato sauce.

Salmon and Rice.—Butter an oval mold and line it with inch-thick layer of well-boiled and drained rice. Have ready a mixture of one pound can of salmon, freed from skin and bones, half a cup of cracker crumbs, a teaspoon each of salt and lemon juice, a quarter of a teaspoon of sugar, an eighth of a teaspoon of pepper and two-thirds of a cup of milk. Pack this into the rice-lined mold, cover the top with a layer of rice, put on the lid and steam three-quarters of an hour. Serve with a white sauce to which chopped pimentos have been added or with Hollandaise sauce.

Parsnips in Sauce.—Scrape and cut parsnips in inch pieces. Cook in boiling salted water until tender. Drain and place in vegetable serving dish. Sprinkle generously with grated cheese and lightly with minced parsley. Pour over all a rich white sauce. Serve hot, garnished with slices of hard-cooked eggs cut lengthwise.

Corn and Cheese.—One tablespoon butter, one tablespoon chopped green pepper, one-fourth cup flour, two cups milk, one cup chopped corn, one cup grated cheese, one-half teaspoon salt, pepper and paprika. Melt the butter and cook the peppers thoroughly in it. Make a sauce of the flour, milk and cheese; add the corn and seasoning. Turn into a buttered baking dish, dust with paprika and bake in a moderate oven 30 minutes. Vary this by adding thin rings of onion, a dash of Worcestershire with the seasoning; or in place of the corn, which may be either green corn or canned, use tender little lima beans (flageolets) or French peas.

HANDY HINTS

Do not keep parsley in water. It makes it turn yellow. Put it in an air-tight jar in a cool place. This will keep it fresh for some time.

In placing dishes on ice, place rubber ring from fruit jar under the dishes. Ring will adhere to both ice and dish and prevent their slipping out when the door is opened.

To remove paint stains: First, while washing the article stained with paint, rub the part which is stained. Have turpentine ready and place it quickly on the article as you begin to rub again.

While washing varnished woodwork, put kerosene in water to remove grease stains.

THE BOOK AND MAGAZINE CLUB

Send all offers and requests for this department to Mrs. H. A. Stevens, 25 Beacon St., Boston, Mass.

Please remember, when you see a request for a book in the Book Club, to write a card asking "*Shall* I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Stevens, saying that you *have* sent it. When you receive more requests than you can meet, send those to the Book Club to be printed here.

SPECIAL NOTICES

It will greatly aid those who are sending books, magazines, cards, and so forth, if all our correspondents who send requests for their children will take pains to mention their names and ages. Lacking such information, one is likely to make mistakes; for a boy of twelve and a girl of seven are not usually interested in the same things.

When requesting books for the first time, correspondents should always give, as reference, the name and address of their clergyman.

When correspondents move to a new address, notice should be sent either to our headquarters, 25 Beacon Street, Boston, Mass., or to those persons who have been sending books and magazines.

It is necessary to state positively that the Cheerful Letter Exchange is not a "clothing bureau" and not a "charitable" society in the usual sense of the word. We do not undertake to send correspondents money, clothing or household goods. Letters asking for that sort of assistance cannot receive attention. Letters not signed cannot be printed.

Many people do care for just the kind of friendly service for which we are organized. We limit our efforts to them and their wishes.

Those who enjoy receiving books and magazines are asked to remember that they, in their turn, can give much pleasure if they will take pains to write to the persons who send such reading matter. In cases where no word of response goes back—not even to say that the books or magazines were received—senders may suppose the parcels were not welcome. Let us each do our share.

OFFERS

All Souls Church, New York.

For the following books, address Mrs. F. C. Brush, 29 High Street, Montclair, N. J.

Old Testament Prophecy. Sanders & Sherman.
Teaching and Teachers (Sunday School Work). H. Clay Trumbull, D.D.
An Outline of a Bible School Curriculum. George W. Pease.
Peloubet's Select Notes on the International Lessons, 1906.
The Church of Today. Joseph Henry Crooker.
Personal Work. S. M. Sayford.
The Busiman Man and His Overflow. William E. Sweet.
The Will of God and a Man's Life Work. Henry B. Wright.
A Lawyer's Religion. Helen R. Edson.
Men and Religion. Com. of Y. M. C. A.
How to Reach Men. Marshall A. Hudson.
Standards for City Church Plants. Interchurch Press.
The Open Church for the Unchurched. James E. McCulloch.
A Practical Study of the Soul. M. M. Barbour Stone.
Methods with Beginners. Frances W. Danielson.
Studies in the Miracles of Jesus. William H. Salmon.
The Organized Sunday School. J. W. Axtell.
Missionary Methods for Sunday School Workers. George H. Trull.
Ways of Working. A. F. Schauffler.
Book of Family Worship. Ed. by W. Robertson Nicoll, M.A., LL.D.
Lessons in the Study of Habits. Walter S. Sheldon.
The New Home Missions. Paul Douglass.
Christian Teaching on Social and Economic Questions. Robinson
The First Page of the Bible (paper). Fr. Bettex. (Trans. from the German.)
The Moody Bible Course.
Rightly Dividing the Word of Truth. C. I. Scofield. (Outline studies of the more important divisions of Scripture.)
The Life of Christ (pupils' textbook). M. Littlefield.
Christian Leaders (pupils' textbook). E. M. Fergusson.
The Social Message of Jesus. Edward S. Parsons.
Sunday School Teachers' Normal Course (first year). George W. Pease.
The Social Gospel and Personal Religion. Ernest Johnson.
The Sunday School and the Home. Frank L. Brown.

Leaders of Israel: (1) Pupils Textbook; (2) Teachers' Manual. M. S. Littlefield.
An Outline Study Gospel of St. John. W. J. Erdman.
The Gospel in Athletic Phrases. R. A. Waite, Jr.
A Supplemental Bible Question Course. John B. Smith (2 copies).
Scripture Studies. Rev. Charles Bridges, M.A.
A Brief Bible History. James D. Boyd, Ph.D., D.D., and John G. Machen, D.D.
Studies in God's Methods of Training Workers. Howard A. Johnston.
The Children of the Bible. Fanny L. Armstrong.
The Beginner's Department. Louise M. Oglevee.
Effective Bible Study. Fred S. Goodman (2 copies).
Studies in Old Testament Characters. White.
Serving the Neighborhood. Ralph A. Felton.
Christian Americanization. Charles A. Brooks.
The Nearer and Farther East. Zwemer and Brown (2 copies).
The Child and America's Future. Stowell (2 copies).
The Cross in the Land of the Trident. Harlan P. Beach.
The Greeks in America. J. P. Xenides.
Following the Sunrise. Helen B. Montgomery.
Creative Forces in Japan. G. M. Fisher.
New Days in Latin America. Webster E. Browning.
The Why and How of Foreign Missions. Arthur J. Brown.
Leaven in Japan. Charlotte B. De Forest.
Ming-Kwong, City of the Morning Light. Mary N. Gamewell.
Of One Blood. Robert E. Speer (3 copies).
Pauline Charity, Discourses. Cross.
Alexander's Discourses, 1858.
Sermons for the People, 1856. Huntington.
Luther Halsey Gulick, Missionary. F. G. Jewett.
Panama Congress, 1916. Church in the Field, Literature Women, Home Base.
Paley's Natural Theology.
Memoirs of Summerfield. John Holland.
Capitalism *versus* Socialism (debate). Seligman & Nearing.
Mr. Wallingford's Mistake. Mrs. A. K. Dunning.
Thoughts of the Services. (An Introduction to the Liturgy.) Rev. A. Cleveland Coxe, D.D.
Germany's Annexationist Aims. S. Grumbach. (Trans. by J. Ellis Barker, 1917.)
Presbyterian Church Government.
Commencement. Ernest Brace.
The Primary and Junior Hymnal. Rufus W. Miller, D.D.
Comrades in Service. Margaret E. Burton.
Revised Normal Lessons for Sunday School, 1893, Jesse L. Hurlbut.
Womanhood (Lectures). R. Heber Newton.
The Poles in America. Paul Fox.
From the Lakes of Killarney to the Golden Horn. Henry M. Field, D.D.
Stone-Mills Arithmetic (Intermediate).
The Muse in Arms—Collection of War Poems, 1914–18. E. B. Osborn.
Religious Life of Queen Victoria. Walter Walsh.
The Czecho-Slovaks in America. Kenneth D. Miller.
Fact and Fancy in Theosophy, Psychical Research. G. G. Hubbell.
The Christian's Secret of a Happy Life. H. W. S.
The Tragedy of Armenia. Bertha S. Papazian.
Leslie Goldthwaite. Mrs. A. D. T. Whitney.
A Manual of Devotion. Rev. Thomas F. Gailor.
The Evangelization of the World in this Generation, 1900. John R. Mott.
Religion Among American Men. Committee on the War. (A Study of Conditions in the Army.
Headlong Hall and Nightmare Abbey. Thomas Love Peacock.
Teachers' Book of Old Testament Heroes. John L. Keedy.
The New Spirit of the New Army, 1918. Joseph H. Odell.
Jeanne d'Arc. Percy MacKaye.
Aliens or Americans. Howard B. Grose.
The Way to God. D. L. Moody.
Manhood of Humanity. Alfred Korzybski. [The Science and Art of Human Engineering.]
Hymnal for American Youth. H. Augustine Smith.
Florence Simms (biography). Richard Roberts.
The Story of the Other Wise Man. Van Dyke.
Advanced Physiology and Hygiene. Conn and Budington.
Effective Bible Study. Fred S. Goodman.
Paul Anthony, Christian. (A novel based on Christian Science.) Hiram W. Hayes.
Select Notes on the International Sunday School Lessons, 1927. Peloubet.
Practical Primary Plans for Sunday School. Israel P. Black.
My Journey to Jerusalem (via England, France, etc.) Hubbell.
The Pupil (Course for Teacher Training). H. T. J. Coleman.
Forty Years' Familiar Letters of J. W. Alexander, D.D., with a Memoir of his Life, 1860. John Hall, D.D.
Kindergarten and Child Culture. Barnard.
According to Promise. C. H. Spurgeon.
Parables of Life. Hamilton W. Mabie.
The Great Discourse (Sermon on the Mount). H. Layman.
Weighed and Wanting. D. W. Moody.
Almost a Man. Mary Wood Allen.
The Workers' Weapon. John Henry Elliott.
Daily Manna. J. Gilchrist Lawson.
The Earnest Communicant (Manual of Devotion).
Salvation. D. H. Warner.
The Seven Deadly Sins. James Stalker.

With Christ. Rev. Andrew Murray.
Cheerfulness as a Life Power. O. S. Marden.
Grace and Truth. Mackay.
Glimpses Through Life's Windows. J. R. Miller, D.D.
Finding the Comrade God. Fiske.
For a New America. Coe Hayne.
The Program of Christianity. F. K. Sanders, DD., LL.D.
Ancient Peoples at New Tasks. Willard Price.
Men of the Old Testament. Leon K. Willman.
The A. B. C. of the X-Rays. William H. Meadowcroft.
Aimwell Stories. Marcus.
The Practice of Autosuggestion. Brooks.
Venice on Foot. Douglas.
Patriotism and Popular Education. Jones.
The Crisis of Missions, 1886. Rev. A. T. Pierson, D.D.
Land of All Nations (Home Missions). Margaret Seebach.
Germany and the Next War. Bernhardi, 1914.
The World Almanac, 1925.
Our Young Folks Abroad. McCabe.
An African Trail. Jean K. Mackensie.
Italy at War, 1917. Herbert Vivian, M.A.
Admetus—A Thessolian Fantasy (poetry). Oulcalt.
Four Years in Business, 1924.
A Short History of the Baptists. Henry C. Vedder.
Merchants' Pocket Memoranda.
History of the Plague in London. Daniel Defoe.
Medicine as a Profession. Weaver.
Advertising. George French.
Frenzied Finance. Thomas W. Lawson.
Pan-Germanism. Roland G. Usher.
Herald of Praise. Gospel Hymns.
Face to Face with Kaiserism. James W. Gerard.
Ireland an Enemy of the Allies? R. C. Escouflaire. (Trans. from the French.)
Hymns of Worship and Service. Century Co.
Psychology (American Science Series). William James.
The Land of the Viking and The Empire of the Tsar. E. F. Blackstock.
Tropical Africa. Henry Drummond.
The Church. After the War—What? Robt. E. Speer, Cary B. Wilmer, George W. Coleman.
A Cocktail Continentale. Bruce Reynolds.
The City of Fire. Grace Livingston Hill.
New Tasks for Old Churches. Roger W. Babson.
Christine. Alice Cholmondeley.
The Pygmies—Tanglewood Tales. Hawthorne.
The Honor of the Church. Charles R. Brown.
The Meaning of the War for Religious Education. Veach.
The Present World Situation, 1915. John R. Mott.
Morning Bells—Waking Thoughts for Little Ones. Havergal.
City Government for Young People. Willard.

REQUESTS

1. Mrs. Alan Godfrey, Rupert, Ark., wishes to thank all who have sent her crochet cotton and yarn, and she would appreciate quilt pieces.

2. Mrs. Edmond Jones, Rex, Ark., would like to receive any good magazine, also sermons or religious reading.

3. I wish to thank all who have sent me cheer and reading. Some did not send their names. I would be so grateful for embroidery thread or crochet cotton, and for something to amuse the little children. Mrs. John Howell, Silas Creek, N. C.

4. Elder J. H. Oneal, Cleveland, Ark., Route 1, asks for church histories, religious literature, and especially testaments and a Bible with a good concordance.

5. Mrs. Attie Clark, Bassett's, Va., R. F. D. 2, hasn't heard from the dear *Cheerful Letter* people for a long time, but wishes to thank all who have sent her books and magazines in the past, and comes again to ask for light reading and quilt pieces for her mother, Mrs. Florence Bryant, Bassett's, Va., R. F. D. 3, Box 125, who is very lonesome and in poor health.

6. Mrs. Jane M. Blackburn, Malta, Ohio, wishes to thank all who sent books for her little granddaughter in the Philippines. She would have sent individual thanks, but has been very ill, and some of the addresses were lost.

7. Will someone please send me samples of wall paper, or pretty pictures for the walls of my house, some scraps for a quilt, and some little stories and pictures for two small children who have been quite sick. Mrs. Sallie M. Threadgill, Ansonville, N. C., P. O. Box 234.

8. I would like books and magazines for myself and six children, ages 2, 4, 9, 13, 15 and 17, also quilt pieces or thread. We live out in the country, and are poor people. Mrs. G. C. Bennett, Dodson, Va.

9. A mother of ten children, and with two old people to care for, asks for reading matter and pictures to amuse the children, also quilt pieces. Mrs. R. J. Blevins, Rugby, Va.

10. I am writing to thank all the dear *Cheerful Letter* friends who have been so kind to me. I would be so grateful to receive quilt pieces, and something to amuse a girl of 5 and a little boy of 2 years. Mrs. G. A. Drumheller, 803 Withers St., Lynchburg, Va.

11. I am a farmer's wife and get very lonely. I would like some reading for myself and husband, and pictures and stories for my three little girls. Mrs. Tamas Campbell, Crumpler, N. C.

12. Mrs. A. F. Warren, Mineral Wells, Texas, is very lonely, and asks for light reading for herself and husband, and something to interest their two boys, 11 and 14 years old.

13. Mrs. Sue E. Mink, Rugby, Va., R. 1, Box 87, is a widow, with two little girls, ages 4 and 9. She lives with a widowed mother and would appreciate quilt pieces, embroidery thread, light reading, and stories and pictures for the little girls.

14. Mrs. Morris Thomas, Polkton, N. C., R. 2, Box 47, writes that she is very old, very lonely and in poor health, and lives such a long way from town, she would appreciate quilt pieces and embroidery thread and light reading to pass the lonely hours.

15. I am a little girl 11 years old. My mother has five children, and I am the only girl. Would you please send me some stories to read? I love to read so good! Violet Spencer, Bassett, Va., Box 111.

16. It has been a long time since I have heard from any *Cheerful Letter* friends. I would like to be remembered with reading or pieces for quilts, and bits of thread. Mrs. G. R. Stike, Crumpler, N. C.

17. Mrs. W. E. Abbitt, 1007 Rugby Bldg., Roanoke, Va., would appreciate and enjoy *Good Housekeeping, Pictorial Review* or *American Magazine,* also something for her little girl of 8 and little boy of 6 years.

18. I am a girl 14 years old. I would be glad to receive any kind of books or magazines. Miss Zamie Lee Akin, Leo, Cook County, Texas.

19. Mrs. Tamsey Neaves, Jefferson, N. C., has been very ill, and takes this opportunity to thank all who sent her quilt pieces. She would like a few more to finish her quilt and some bits of thread.

20. I am a poor girl, 16 years old, living 35 miles from a railroad. I would like to receive something to read, and a card or letter would cheer me up. I like to piece quilts, too, if any one has any pieces to send me. Bertha Gardner, Scotland, Ark.

21. I want to thank you all for the reading and quilt pieces received. If I have failed to answer personally it is because the address was torn or not plainly written. We live in a very remote place. We all love to read, and as I have four small girls I could use odd pieces of embroidery cotton. My girls are 12 and 8, and twins 2 years old. My boys are 17 and 15 years old. Mrs. A. J. Wright, Rex, Ark.

22. I am 13 years old. I am in the sixth grade. I live two miles from school. I have to walk through mud and all kinds of weather. I would appreciate some quilt pieces and some pretty cards for my little sister. She is 2 years old. Ola May Carter, Ricerville, Tenn., R. 2.

23. I wonder if all the *Cheerful Letter* friends have forgotten me! I would like so much to receive books for myself and my two sons, 17 and 18 years of age. We like to read at night when our day's work is over. My two little girls, 11 and 13, would like scrap pieces for their dolls, cards and embroidery thread. I have a boy 15, one 9 and one 7, who like to read and play games. To all who have sent me reading in the past, please accept my thanks. Mrs. Kate E. Gilley, R. F. D. 3, Spencer, Va.

24. Please print my thanks to all who have contributed to my pleasure. I am in such poor health I cannot do much. I could use a few more scraps to finish my quilt, and bits of embroidery cotton. Mrs. Charles Neaves, Grassy Creek, N. C., R. 2, Box 99.

25. I haven't heard from any of the *Cheerful Letter* friends for quite a while, so thought I would write you again. I would be glad to hear from some of the friends. If someone will send me some colored thread and pieces for patchwork, I will be very grateful. If anyone knows Mrs. E. P. Taylor's address I would like to have it, as it has been lost. Mrs. Claud Wallace, Grassy Creek, N. C.

26. I want all you *Cheerful Letter* friends to know that I appreciate everything that you have done for me in the past, and I hope you will not forget me in the future. I thank you one and all. My box has been changed from No. 33 to No. 44, R. 1, Wadesboro, N. C. Please write me, as many as will. Mrs. Caroline Wall.

CHANGE OF ADDRESS

Mrs. Caroline Wall, from Box 33 to Box 44, R. 1, Wadesboro, N. C.

EBB-TIDE, SIR!

We were coming down one of the most beautiful tributaries to the Chesapeake Bay, and I was sitting in the pilot house as the guest of the captain of the vessel. As we neared one of the numerous landings that dot the winding river on either side, the quartermaster blew the whistle for the landing. The pilot, standing on lookout, called out to the captain, "Ebb-tide, Sir!" Responding, the captain rang up the engineer and the boat turned in midstream, and we tied up at the wharf with the stern of the vessel pointing downstream.

When the whistle has blown for my last landing on earth, my Pilot will say, "Ebb-tide, Sir!" and my bark will turn in the stream of life and I shall go to my rest in the reverse position from that assumed in my journey through life.

I shall not be afraid of the new undertaking: I shall not shudder at the change. My Pilot is watching the course of my life: He knows the river that many dread: He will care for me and guide me into the Harbor of the Blest.—*Rev. Alan Pressley Wilson, Chaplain-in-Chief, United Spanish War Veterans, Baltimore.*

"GOOD HEALTH" NOTES

"I WILL talk health, instead of sickness.
I will talk prosperity, instead of failure.
I will carry good news, instead of bad news.
I will tell the cheerful tale, instead of the sad tale.
I will mention my blessings, instead of my burdens.
I will speak of the sunshine of yesterday and tomorrow, instead of the clouds of today.
I will encourage, instead of criticize.
I will be a friend to everyone."

The above gives us enough to do to keep us busy for the whole year, and is not "Pollyanna stuff," but real philosophy, if we wish to be welcome and of value to those about us. It may well be made use of in the home, by young and old. In our own home, a bulletin board on the wall, such as is found in schools and clubs, proved invaluable for such messages to be studied individually, without comment, unless a question were asked regarding the material placed on it by means of thumb tacks. This is a suggestion for the child handy with tools.

With vacation past or nearly over, school is naturally the big theme in most homes these days. So much may be done on coöperative lines to help make the year a success and the school the great power it should be in the community.

To make life in the schoolroom what it should be, the Federal Bureau of Education has issued the following commandments for teachers:

"Thou shalt have other interests besides thy schoolroom."

"Thou shalt not try to make of thy children little images, for they are a live little bunch, visiting the wriggling of their captivity upon you, their teacher, unto the last weary moment of the day, and showing interest and coöperation unto those who can give them reasonable freedom in working."

"Thou shalt not scream the names of thy children in irritation, for they will not hold thee in respect if thou screamest their names in vain."

"Remember the last day of the week, to keep it happy."

"Humor the feelings of thy children that their goodwill may speak for thee in the little domain over which thou rulest."

"Thou shalt not kill one breath of stirring endeavor in the heart of a little child."

"Thou shalt not suffer any unkindness of speech or action to enter the door of thy room."

"Thou shalt not steal for the drudgery of many 'papers' the precious hours that should be given to recreation, that thy strength and happiness may appear unto all that come within thy presence."

"Thou shalt not bear witness to too many schemes of work,' for much scattered effort is a weariness to the soul and a stumbling block to weary fingers."

"Thou shalt laugh when it rains and wee wooly ones muddy the floor; when it blows and doors bang; when little angels conceal their wings and wriggle; when Tommy spills ink and Mary flops a tray of trailing letters; when visitors appear at the precise moment when all small heads have forgotten everything you thought they knew. And again, I say unto you, laugh, for upon all these commandments hang all the law and the *profits* in thy schoolroom."

Many a mother, likewise, might benefit by taking these commandments to heart. A demonstration of the stifling of childish endeavor comes to mind, a shining example of the "wrong" kind of a teacher:

A boy taught to use his mind at home was asked a question in class, and while pondering the best answer was pounced on with "What's the matter? Why don't you answer?" Whereupon he replied, "I was thinking," and was told, "This is no place to think, you must answer."

At the National Conference on Character Education in Schools held at Columbia University recently, character was placed above knowledge, and the need of early moral training stressed. Prof. Hugh Hartshorne, of Teachers College, said that behavior studies revealed that honesty and intelligence go together, normally.

"The solution of moral problems must be scientific, not the mere rule-of-thumb methods of tradition. If it turns out that the best way to control temper is to remove its cause in defective tonsils, it is an act of intelligence to substitute an operation for a lesson in self-control."

"LEISURE FOR CHARACTER"

Genuine leisure, with the adult's definition of it as "time to do what you please," is more valuable to children than hours of training in organized games. Given half a chance, they will invite parents or other grown people to share their fun. In such circumstances the parents are likely to make the mistake of taking charge. When this happens, the feeling of leisure disappears. The children are not playing their own absurd, free, happy game, but doing as they are bid. Their time, material and opportunity are no longer their own. Their leisure is gone.

If this begins to sound like a mandate to parents to allow their children frequent opportunities to do as they please, regardless of other persons, I confess at once that this is exactly the idea which I mean to convey! Such opportunities are indispensable to the development of judgment, social adjustment and capacity for imitating and enjoying play.—Editorial from the *New York Times*, commenting on article by Porter Lee in *Child Nature Magazine*.

—LAURA R. DONNELL.

MME. HALIDE EDIB, TURKISH FEMINIST

For the first time a woman has lectured at the Williamstown Institute of Politics, at Williamstown, Massachusetts. Mme. Halide Edib, the Turkish feminist, was the speaker. She is a representative of the new Turkey on her first visit to America. She has seen her country undertake to change from Levantine aloofness to modern civilization, and she has taken a leading part in the transition.

While her sisters in America were struggling for the vote, Mme. Edib was struggling to banish the Oriental veil. She has seen such strange things as the harem yield, for some Turkish women, to the A.B. degree. Her own life began in the régime of the former, and she herself received the latter—incidentally the first degree of its kind granted to a woman by the American College for Women in Constantinople.

Mme. Edib's opening address dealt with the secularization of Turkey. With a forceful delivery that showed only a slight foreign accent, she told of the change from Ancient Sultanate to modern Mustapha Kemal, and a mud capital at Angora.

As Mme. Edib began her address on "Modern Turkey and Its Problems," the audience was reminded of her remarkable background. She is a daughter of an official of the palace in the days of Abdul Hamid, a man whose rule between 1876 and 1908 she described as "unparalleled despotism," and later referred to as a "régime of terror." In this period the words "liberty" and "constitution," she said, were erased from dictionaries, and a powerful espionage system established.

In the 30 years of the Sultan's reign the young Turks dared not return to the country, only smuggling in occasional pamphlets. Mme. Edib's father, a liberal in days when such an outlook was dangerous, gave his daughter schooling at the American College for Women in Constantinople. She was the first Moslem granted the A.B. degree there. After graduation she married and became a novelist. In the seclusion of a Turkish married woman's life she wrote books which became popular. Her life has seen such contrasts as an address before a mass meeting of many thousand Turks in the fiery days of 1919 in the hippodrome, and an escape from Constantinople to Angora, the new Turkish capital, hidden in the baggage of a plodding ox-cart.

Madam Edib told of the gradual separation of church from state in Turkey, an Empire originally founded on a religious impulse. Her address was largely historical.

Islam is a religion, Madam Edib said, and also a political and social system. In the main it has been far-seeing, but the difficulty from the modern point of view lies in the attitude of finality and infallibility which it demanded in Turkish laws. The prophet lived in the seventh century, the Islamic law was codified in the ninth, and the conquering Ottoman Turks founded their empire in the fourteenth. The Islamic law is an interpretation of the Muhammedan Scriptures (Koran) and the prophetic traditions. The infallible authority of the Sultan and of the state, Madam Edib said, received its first blow with the spread of ideas of individual liberty.

Liberals declared that the position of women in eastern and Moslem society was the chief impediment to progress. In 1908 the earlier constitution was restored, and a year later Abdul Hamid was deposed. Nationalism sprang into existence with the rise of the young Turks.

After 1916 the law of the family was changed, Madam Edib said, and marriage became a contract between man and woman, based on mutual consent. Finally, in 1924, the National Assembly separated church and state; the caliphate was abolished.

"The Republic has freed itself from the church and may westernize and grow in whatever direction it thinks best for the Turkish Nation," Madam Edib said. "But the Moslem religion is not yet free. The presidency of religious affairs is still under government control, and keeps religious questions in Turkey under the thumb of the Government."

Secularization is not a sudden thing in Turkey, but has been coming on for a century, she concluded, adding that complete freedom of religion will not be achieved until the presidency of religious affairs is taken from the Government.

Her address was welcomed by institute members as the first return to the United States of American educational efforts for women in Turkey. Although her two sons have been educated in America at the University of Illinois, this is her first visit to this country.

The necessity is not so much, however, that we say "God," as that we make the word mean something worthy of Him whom it symbolizes, and spiritually helpful to him who uses it. It is a sublimely inspiring word if it is made to comprehend the sublimity of truth and the inspiration of love.—*Joseph Henry Crooker.*

To every man there openeth,
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

INDIANS GATHER WILD RICE

INDIAN reservations of the state are practically deserted when thousands of Indians in motor cars, wagons, on horseback and afoot move into camping places along the bogs about Mille Lacs, Leech, Red, Laura and Thunderer lakes.

It is the season of "Manominnikeng" or the gathering of wild rice, staple food of the Indian during the winter and a delicacy that is relished just as much by the white man. Already the harvest is under way, and, while the crop outlook is not so satisfactory as in past seasons, orders from Eastern clubs continue to pour in here and at Walker, Remer, Detroit lakes and Cass Lake, giving every indication that at least the returns from the harvest will be satisfactory.

In the famous rice lake bogs near Remer, and in bays along the eastern shore of Leech Lake, hundreds of Indian families were engaged in the harvest of "Manominnikeng." In the scores of rice bogs near Mille Lacs there were additional hundreds of Indians, building birch bark houses, erecting kettles and preparing for the harvest.

The methods of harvesting the rice are slow and tedious, but to the Indian the harvest is the happiest time of the year. Every member of the family goes along, but most of the work is done by the women and children. The men help occasionally with gathering the rice and threshing, but most of the time they fish, loaf and tell stories about the campfire.

The men always look after the selling, driving what bargains they can with the whites who visit the camps to buy the rice. The squaws and children take care of the camp and cook the meals, which usually is done in open kettles hung on hooks over the fire.

The Indians use the same methods for harvesting the rice that their ancestors did when the white man first came to Minnesota. There is song and merrymaking at the camps in the evening, and the harvest is usually followed by a dance at which gifts are distributed.

A few days before the rice is harvested the Indians go out in the rice beds and tie the stalks in bunches, drawing as many stalks in one bunch as they can tie securely. This is done by pulling the stalks together with a crude bow, made by bending a strip of maple and tying a basswood thong across to hold it in shape.

The bunches of rice are then wound with small pliable strips of basswood bark from below the water to the top of the stalks to protect the grain from the many wild fowls which feed on it and to prevent it from shelling out when gathered. The sheathing is done before the rice is fully ripened.

When a load has been picked the boat is taken to shore and the rice put into large tubs and placed over a fire for about twenty minutes to parch. During this time it is stirred constantly with a wooden paddle to keep it from burning. This helps to loosen the husk, and the rice when removed from the fire is put into birch bark vats.

In these it is threshed by shaking and fanning. The rice is parched and fanned twice and then is put into deep pails, where it is tramped by a twisting motion of the bare feet. A hollow place is made in the ground in which to place the pail so that it will not tip over and spill in the movement of the feet. The tramping and fanning are done three times before the rice is ready for use.

The first of the rice harvested each year is prepared for the Indians' own use. It is cooked much as green corn, with butter and salt. Some eat it with cream and sugar as a breakfast food, blanching it with boiling water before cooking it.

Indians are getting in most cases thirty cents a pound for their rice this year, while in Eastern centers it is being sold at a minimum of $1 a pound.—*Minneapolis Journal.*

WORDS OF COMFORT

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call.

They throng the silence of the breast;
We see them as of yore,
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown.

But, O, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.

They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God forever-more.

WHERE there is no goodness of life, there is no religion.—*Swedenborg.*

As a lower truth leads on to a higher truth, so feeble efforts of prayer lead on to stronger and worthier efforts. The soul acquires an appetite for spiritual effort, and the supply follows the demand.—*Henry P. Liddon.*

A PAGE FOR THE CHILDREN

THE STARS

"MOTHER, mother, come up! I want to see you."

It was Katherine calling from her bed, where her mother had only just tucked her in.

"You couldn't see me if I came," laughed her mother.

"You could turn on the light," called back Katherine.

"If I turned on the indoor lights," said her mother, "you could not see the outdoor lights."

Katherine sat up and looked out her window.

"I can't see the street lights, anyway," she called. "They don't shine in my window."

Then her mother came upstairs and raised the curtain high.

"I meant God's lights, in the sky," she said. "You can see the stars, can't you?"

"Oh, yes," said Katherine. "I like the stars."

"God will not turn off his lights till morning," said her mother. "Next time you feel like calling to me, sit up and look at the stars and watch them twinkle."

Pretty soon Katherine did feel like calling. She started, "Moth—" and then she stopped short, right in the middle of the word, and sat up and looked out of her window at the sky. The twinkling stars filled the sky. She saw one red star, and one that was almost green.

"There are more lights now than there were when mother was here," she thought. "God has been lighting them. I'm glad God stays awake while little girls are asleep."

When her mother came to bed Katherine was fast asleep with her face toward the window where the stars shone in, twinkling—the yellow stars, the red star, and the star that was almost green.—*"Beginner's Stories," Pilgrim Press.*

SCHOOL CHILDREN'S RULES

"BE ye kind."

"Speak ye every man the truth with his neighbor."

"Thou shalt not steal."

"Love one another."

"Be not hasty in thy spirit to be angry."

"Whatsoever ye do, work heartily, as unto the Lord, and not unto men."

FIRST STUDENT—"What are you planning to do during summer vacation?"

Second Student—"I'm going to have a position in Dad's office."

First Student—"I'm not going to work either."

To know is nothing at all; to imagine is everything. Nothing exists except that which is imagined.—*Anatole France.*

"SAY, Bob, can I borrow your pen?"

"Sure thing."

"Got a sheet of writing paper I can use?"

"Reckon so."

"Going past the mail box when you go out?"

"Uh-huh."

"Wait a minute till I finish this letter, will you?"

"All right."

"Want to lend me a stamp?"

"Yeh."

"Much obliged. Say, what's your girl's address?"

TWINKLE, TWINKLE, LITTLE STAR

TWINKLE, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky.

When the blazing sun is gone,
When he nothing shines upon,
Then you show your little light,
Twinkle, twinkle, all the night.

Then the trav'ler in the dark
Thanks you for your tiny spark;
How could he see where to go,
If you did not twinkle so?

In the dark blue sky you keep,
Often through my curtains peep,
For you never shut your eye
Till the sun is in the sky.

As your bright and shining spark
Lights the trav'ler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

—*Jane Taylor.*

BLUE CANARIES, WHY NOT BLACK?

A BURBANK of birds is trying to produce a black canary, according to a recent issue of the *Pet Dealer*. Canaries, to date, have been produced white and blue beside the conventional yellow, but no one has yet succeeded in producing a jet black feathered songster and perhaps there will be "millions in it" for the man who succeeds. Novel and harmonious color effects have been produced in recent years by the use of colored bird cages in interior decoration, but the novelty of a jet black canary and a pure white bird cage will be sufficient to satisfy the most exotic demands of the interior decorators.

NEVER meddle with a hornet or a man who is minding his own business.

EUGENE FIELD'S CAREFUL WORK

In spite of all his avocations and pastimes, however, Field was continually planning or rewriting some fanciful story into which he endeavoured to put the best work he found himself capable of doing. It was usually a fairy story or highly imaginative tale on some theme associated with Christmas. Field had for that great Christmas festival the love and enthusiasm of a little child. With the approach of December he was always busy in his spare hours on a Christmas story or a Christmas poem or both. These had to be worked out with the greatest care and then rewritten and continually revised until they conformed to the high standards he set for himself. . . . With his friends he discussed freely any work that he had in hand, asking their advice and repeating incidents or special passages and inviting criticism. He always knew the precise effect he wished to get, so that his shaping and reshaping of his material in the end brought the results he desired.

In this manner he wrought slowly and painstakingly a number of beautiful or whimsical stories. These in his earlier years he relied upon to bring him fame. Even after their publication in the *Daily News* he laid them aside for further revision, never deeming them completed so long as they were not satisfactory to him in every phrase and word. His poems, too, were wrought with great care, but not with the laborious effort that went to perfect his stories. Indeed, many of his poems sung themselves. . . . He would lay them by for perhaps a day, perhaps a month, a year, or several years; when he took them up again it was with a considerable degree of mental detachment, almost as if they were the work of another. Then he would give them the finishing touches that cold reason prescribed. —*From "Eugene Field's Creative Years," by Charles H. Dennis.*

THE CHEERFUL LETTER EXCHANGE

ITS PURPOSE

To cheer and comfort those who are ill, lonely, or discouraged, through the exchange of letters and by gifts of books and magazines.

To help those who live far from schools, or who wish to continue their studies by means of correspondence with a teacher.

To give to those living far from church some of the helps which churches give. One good sermon or similar article is printed in each number. These sermons are never doctrinal, but present only such simple religious truths and principles as are agreed on by all churches.

WHERE TO WRITE

1. *Letters paying for subscriptions to the paper*, fifty cents a year, should be sent to the Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Checks or postal orders should be made payable to the Cheerful Letter Exchange.

2. *Letters asking for correspondents* should be sent to the Chairman, Mrs. H. A. Stevens, 25 Beacon St., Boston, Mass.

3. *Letters asking for help in studying at home* should be sent to Mrs. George O. Sands, Brimble Ave., North Beverly, Mass.

The Home Study Committee has on hand a variety of schoolbooks which may be used by students either at home or in the schoolroom. The aim of the teachers is to help in any study where help is needed. Often this may fit a person for a higher grade of work.

4. *Letters about the establishment of Circulating Libraries* should be sent to Mrs. Henry R. Bowser, 36 Lancaster St., Cambridge, Mass.

A Circulating Library will be started in any small community needing one, if proper location and care can be furnished and satisfactory references can be given. Two hundred and thirty-nine are now on our lists.

5. The Secretary of the Cheerful Letter Exchange, Miss Ethel L. Hersey, Hingham, Mass., should receive the more general correspondence from workers on the local committees, or from others interested in the organization and its methods.

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